

BOSTON RECORDER.

THURSDAY, SEPT. 7, 1843.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Annual Meeting of this body will be held in the First Presbyterian Church, in Rochester, N. Y., on Tuesday, the 12th inst. commencing at 4 o'clock, P. M.

The Annual Sermon will be preached by Rev. Dr. Skinner, of New York, on Thursday evening at half past 7 o'clock—the celebration of the Lord's Supper will take place on Thursday, at 12 1/2 o'clock, P. M. in the First Methodist Chapel—and the Public Meeting, for hearing parts of the Report, and Addresses, will be in the First Presbyterian Church, on Thursday evening, at 7 1/2 o'clock.

Corporate and Honorary Members of the Board, and Ministers in attendance on its meetings, are requested on their arrival in the city to report themselves at the session room of the Presbyterian Church, where the Committee will be in attendance to direct them to the various facilities for those hospitalities they are invited.

TAYLOR EDWARDS, CHARLES M. LEE, JAMES B. SHAW, JAMES SKYMER, A. G. HALL, SELAM MATHEW, LEVI WARE, SAM'L D. PORTER, Committee of arrangements.

THE FOREIGN NEWS.

Our summary of foreign news, brought by the Britannia, will be found to possess considerable interest.

The Church of Scotland Benefices Bill has been carried through both houses of Parliament. This bill was proposed by Lord Aberdeen as a 'healing measure'; but it seems not to meet the views of any party in the Church of Scotland. Even in the 'August Commission' of the Established Church, as will be seen, there was a considerable vote against its approval. Dr. Cook, the leader of the Moderate party, expressed at the meeting of the Commission, his dissatisfaction with the bill, on the ground that it is an interference of the secular power with the ecclesiastical discipline of the Church. At the same time, the Non-intrusion party cannot be satisfied—even if it were not too late to call them back to the Establishment by any 'healing measure'—because the great principle of spiritual independence, for which they contend, is not admitted. The bill, therefore, makes the Church of Scotland completely the creature of the State, and from present appearances, it would not be strange if it led to fresh divisions in the Establishment.

The advocates of the Voluntary System, in England, as will be seen by an account we have given of a meeting of the Voluntary Church Association, are not asleep, amidst the storm which is raging in the Church Establishment. The Voluntary principle is advancing with rapid strides in England as well as in Scotland.

Father Mathew does not, as will be perceived, proceed in his work of 'selling temperance medals' without some opposition. A Roman Catholic banner, exhibiting St. Patrick and Father Mathew, in full length portraits, the latter attired in Roman robes, excited so much feeling at one of the gatherings, as to threaten serious consequences. Objection is also, very properly, raised to his carrying on his work on the Lord's Day. A meeting has been held in London, of the 'Trademen and Operatives' Protestant Association, for the purpose of putting out to Protestants the impulse of their pointing with the Romanists in the temperance movement. The speakers alleged that Father Mathew's operations were but insidious means for the spread of Popery. The meeting was constantly interrupted by the 'green scarf' followers of Father Mathew, who seem, indeed, very impatient of any opposition.

Affairs in Spain have reached an important crisis. The Regent, Espartero, as will be seen, has at length abandoned the field, and is now a refugee from Spain. He has retired, still professing his loyalty to the Queen and the government, abandoned, as he says, by those he has often led to victory, and 'fervidly desiring the felicity of his beloved country.' This singular revolution seems to have been entirely a military one; and there is nothing encouraging for poor distracted Spain in its results. The flight of Espartero is not enough in itself to establish Isabella firmly and finally upon her throne; and there are too many elements of discord among the factions which have brought about the overthrow of the Regent, to warrant any hope of future tranquillity and good order.

HOME MISSIONS.

Notes from the "Home Missionary" for September.

MISSOURI. Carroll Co.—The missionary has recently organized the "Wyacondah church," composed entirely of Germans, who have considerable intelligence on religious subjects, and are remarkable for integrity of character, and generosity of feeling. Others are expected soon to join them. There are German Catholics also in the same settlement.

TEMPERANCE MOVEMENT.—Rev. Mr. Emerson of De Witt states, as a happy result of the Temperance movement, under his own observation, that in one neighborhood, a precious revival of religion has been enjoyed, "which numbers 12 or 15 hopeful converts, and is traceable immediately to Temperance efforts."

WISCONSIN. A Mining village.—The Sabbath congregation enlarges and improves; the Sabbath School is prospering; the Bible class numbers 20 young men; all is still and orderly on the Sabbath; but when the Gospel was first introduced, the Sabbath was a day for drinking, rolling balls and carousing—vice was rampant.

Churches organized.—Rev. Mr. Dixon has organized a church of 9 members at New Aldings, and another at Lancaster, which is already flourishing. Presbyterian families are scattered throughout the region, and in some instances hold meetings among themselves on the Sabbath, but earnestly desire preaching.

ILLINOIS. Belvidere.—30. The church has been admitted to the church as fruits of last winter's revival, and the Spirit of God still attends his word and ordinances. A house of worship will be soon completed. The tone of mind is rising. "Society is improving in all this western region." Still error is widely prevalent.

Stark Co.—A work of grace is silently advancing—the congregation is increasing—cases of hopeful conversion are occurring—six dear youth have been received into the church—the Sabbath school numbers 60.

INDIANA. Elkhart Co.—The missionary visits scarcely a single family where the Holy Spirit is not

present, preparing his way; anticipated opposition vanishes, and all classes of society are accessible. Personal conversation, catechetical, Sabbath school and Bible class instruction are greatly blessed.

Wabash.—The revival of last April added 34 to this church. Others are in an inquiring state, and prospects are fair for building up a strong church.

MICHIGAN. Coldwater.—The result of a revival which commenced in February is, that some 50 or more are hopefully converted—that much prejudice is removed, and 25 have already been added to the church. The converts are mostly young people, distinguished for intellect and character.

Allegan.—Divisions have been healed, animosities done away, spirituality increased in the church, and some 25 or 30 are hopefully made converts of saving grace.

Battle Creek.—49 have been received to the communion, fruits of the revival in March—among them many of the most intelligent and influential in the community.

OHIO. Columbus.—Rev. Mr. Howell reports a season of refreshing, several hopeful conversions, 15 already added to the church, and the prospect of 7 more; most of these are heads of families, who a year ago were groveling in intemperance and other bad habits.

Charleston.—More than an ordinary degree of attention is reported by Rev. Mr. Cochran. Some 25 or 30 have given evidence of being lately born of the Spirit. The Sabbath is better observed; meetings on that day and other days of the week are better attended than formerly.

Richland.—A Presbyterian church of 19 members was here organized June 11, to be shortly increased. The labors of Mr. Ponge of Logan Co. are thus blessed.

NEW YORK. Borden.—Rev. Mr. Lord states, that the displays of God's mercy have been richly manifested among his people—that 42 indulge the hope that they have been renewed unto eternal life, nearly all of them youth—that the change throughout the village is very striking—the Sabbath is better observed, the meeting-house well filled, and the work of conversion and reformation is still advancing.

Twenty-nine new missionary appointments were made in the month of July, and twenty-one missionaries were re-appointed.

The Treasurer acknowledges the receipt of \$4,302.21 during the same period.

REMARKS. 1. It is obvious that God has not yet said of our country, as of Ephraim, "Let it alone." There are too many, who are partially awake to its dangers, and alive to their own responsibilities; too many who are wrestling with the God of Jacob, and denying themselves the luxuries of life; too many who are taking counsel and putting forth their energies for the extension of truth and righteousness, to permit the apprehension, that there is no help for us in the purposes of God. But

2. There is a loud and swelling call for increased effort, for greater fervency of supplication, for augmented vigilance, sacrifice and self-denial, to ensure the continued smiles of heaven. If God shall save us from infidelity and Romanism, from the prostration of our civil and religious institutions, and perpetuate our freedom and prosperity, it will be through the instrumentality of the more thoroughly awakened zeal and activity of those who trust in the Lord, and not in an arm of flesh.

3. The A. H. M. S. and the Mass. Miss. Soc. its Auxiliary, form the providential and safe medium through which the influence of every Christian in this Commonwealth may be efficiently directed toward the regeneration and salvation of our country. Whatever is calculated to increase of their funds, goes directly to the subversion of error and the establishment of truth throughout the land. Their missionaries are multiplying—and they are directed to the most important points, and are laboring with augmented zeal and success every year. But still more are needed; and more may be obtained, shall the means of supporting them be supplied? It is a question for every Christian in Massachusetts to answer.

TAHITI AND THE SANDWICH ISLANDS.

We perceive by the London papers, that on the 9th ultimo, a deputation from the London Missionary Society, consisting of Mr. Thomas Challin (chairman), the Rev. Arthur Tidman and Rev. J. J. Freeman (foreign secretaries), and the Rev. Thomas Heath, missionary from the South Pacific, had an interview with the Earl of Aberdeen at the Foreign office.

Intelligence brought to England by late arrivals from the South Seas, is said to be the subject matter of this conference. Of the nature of this intelligence we have no other information, than what is intimated in the London Patriot, namely, that the most urgent representations have been made by the Queen of Tahiti and her Chiefs to the British Government, imploring its support in resisting French domination; and that so strong is the feeling which exists among the people, that they had been with difficulty restrained from rising against the French, and expelling them from the island.

But a more surprising statement is made by the Patriot, in reference to the Sandwich Islands. It is asserted that 'despatches have been received, conveying a formal tender of the sovereignty of Hawaii to Great Britain, and that the American Missionaries are very desirous that Great Britain should assume the protection of the Islands.' 'Our Government,' the Patriot remarks, 'is very delicately placed, in this matter, in reference to France; and we have no reason more than ever to regret that the sovereignty of these islands was declined by this country, at a time when the occupation would have awakened no jealousy. Could their independence be effectually guaranteed, it would undoubtedly be the best mode of settling a question which is now encompassed with difficulties, owing to the perfidy and inhumanity of the French Court and its buccannier propagandists.'

This statement, we have the best reasons for saying, is incorrect in every particular. Intelligence from the most authentic source, was received here from London by the last steamer, that the British government had acknowledged the independence of the Sandwich Islands; that a Consul, Gen. Miller, had actually been appointed, and was about to proceed to the islands, to take the place of Mr. Charlton; and that M. Guizot had given assurances to Lord Aberdeen, that the French government would also acknowledge the Hawaiian independence, as soon as the British occupation of the Islands, under the temporarycession to Lord Paulet, should cease.

Rev. Messrs. Richards and Haail Jo, Sandwich

Island Commissioners, at the last accounts, were about to leave London for Paris. They are expected in this country in the course of the coming month, on their return to the Sandwich Islands.

ROMANISM IN MADEIRA.

We lately alluded to the persecutions to which Dr. Kalley and others had been subjected by the Romanists at Funchal, Madeira, by way of illustrating 'Romanism as it is.' The truth is, that Dr. K., who is a minister of the Scottish Church, has been doing a great work at Funchal, in opening the eyes of many of the inhabitants of that degraded and priest-ridden country, to the perception of the true gospel. It is his success in the promotion of true religion, that has excited the spirit of the Inquisition in the emissaries of Rome.

Subsequent accounts represent Dr. Kalley, although very unwell, as being in daily expectation of imprisonment; and even should he escape this, he had no hope that his little flock would dare to venture to his house, to receive his customary instructions. Madeira contains 110,000 inhabitants, the greater part of whom are sunk in the grossest ignorance. In many extensive districts, not more than four or five persons, it is said, can read; few have ever seen the Old Testament, and the knowledge of the Scriptures is almost entirely unknown.

Not only has this been the case, but Dr. K. has revealed his will. Nor can this be matter of surprise, when we find that the priests are truly blind leaders of the blind. A correspondent of the London Record gives some curious facts in proof of the ignorance of the priests at Funchal. "One priest," he says, "recently inquired of an English clergyman who Cephus was; and another came to ask Dr. Kalley for a book, with one volume of which he had been much pleased. On examination, the unknown volume proved to be a copy of the Psalms, Proverbs, Ecclesiastes and Isaiah, which the priests do not recognize to be a part of the Holy Scriptures." The consequences of this ignorance are apparent in the worship of images, and in all the religious degradation which characterizes the people.

It seems that great eagerness has been evinced to hear Dr. Kalley's expositions of Scripture. Many of his hearers came from a distance, some walking three, four or five miles; and a few occasionally attended who had to walk six hours in coming and as long in returning. Families prepared their cakes, made of Indian corn, on Saturday, and set off in the dark in order to hear the word of God; and then, on the side of a steep hill, surrounded by the darkness of the night, and the sound of the drums, when the freeness of salvation was dwelt upon, and they were shown that heaven is too valuable to be purchased by the penances and alms and prayers of sinners, one would utter an expression of surprise; another would look in wonder at his neighbor; while not a few nodded their heads in token of assent. When they heard the second Commandment, there appeared on all faces an expression of astonishment, mixed in some with incredulity.

In proportion as the word of God thus became known, the reverence for images diminished; and some were refused to those who went about begging in the name of the saints whose image they bore; it began to be whispered that what they had been taught about making offerings to the saints was a "false engine," to take money out of their pockets; and still more recently the people refused to subscribe to have a sermon preached in the Cathedral, "because they could hear as good a one from Dr. Kalley gratis."

The priests soon took the alarm, and the arbitrary and illegal measures to which we have already alluded, were adopted by the government. The interesting work is now interrupted; the Scriptures expositions properly directed, and these poor people, who are thirsting for instruction, even destined again to be left to the care of those who have no long neglected to feed them with knowledge.

The correspondent of the London Record relates the following facts, illustrative of the character of the Roman priests, as evinced in their mode of combatting the principles and example of Dr. Kalley:—

"The first case which I shall mention is that of the Vicar of Santa. He sent for a poor woman who was in the habit of attending Dr. Kalley's expositions, and asked her why she went to hear 'that Jew, that Devil, that Antichrist.' He then threatened to lock her up, unless she should be sent to prison. This she begged him not to do. For the sake of her child, who was still in arms. To which he replied, 'Bordo da mar'—a metaphor too gross to be translated, and which can only be described as the most indecent expression that ever shocked the ear of woman. The curate, who was present, inquired if he should fetch a Bible to see if she could say the commandments. 'A horse-whip would be better,' answered the vicar. The woman stated that she could say the commandments which her parents had taught her (alluding to the abbreviated form used by Romanists), but not the commandments of God as they are found in the Bible. This enraged the priest, who angrily asked if she did not know that the commandments are included in the precept, 'Thou shalt love God with all thy heart, and thy neighbor as thyself,' and on her answering in the negative, he struck her three blows. She attempted to escape, but the curate dragged her back, and pinned her with his shoulder to the wall, and then he took her by the neck, and crying out, 'Give it her, give it her, kill her!' Her mother beginning to bleed, her father desired the curate to let her go, but he himself followed her with clenched fists, saying, 'Now go, and tell that infernal Englishman what I have done.' One fact remains to complete this picture of degradation. The vicar and curate both deeded the deed, though the latter acknowledged that a woman had come out of the house crying and bleeding at the mouth. He afterwards confessed the unmanly act to one individual, but attempted to justify it by saying, 'Did not our Lord drive with a scourge of small cords those who bought and sold in the Temple?'

They are hospitable. A stranger needs no passport to their kindness. Their ready welcome is characteristic of warm hearts and generous feelings. True, if some lurking suspicion creeps in—if the warm glow of their friendly feelings receives a check, his cup is at once wormwood and gall—but it might be expected.

They have a high regard for honor. It must be admitted that its principles are sadly erroneous, but of such as they adopt, few are more honorable, and of the better class it may be said, 'they respect their honor, and you touch a principle dead as life. Charge a led ten years old with acting dishonorably, and often the many tear will start. Properly corrected it would become a principle mighty for good.

They love their country. Longer and louder shouts for 'liberty and union,' never startled an echo; but when private interests clash, you must expect them to be predominated. Selfish motives are always best appreciated. Their courage is of a more questionable character. The hardy pioneer is possessed of a kind of bravery, bordering however on a reckless daring, which results more from a disregard to earth, than from true moral courage. Their swelling, vapouring dualisms are the veriest cowards on earth. If ever urged to the sticking point, it is only when goaded to the utmost by the most groveling fears. Usually, however, they spend their rage in wind and smoke.

I have recently witnessed a case at a political gathering. Both parties are men of high standing, figuring largely in politics—one has heretofore occupied a seat in the councils of the nation. The insult was given and received. A challenge to leave the court room followed. Swelling, raging and threatening, they sought the street, the eager rabble between them,

Friends interfered, however, and persuaded to another rage for the time, they retired, each doubting feeling that he had won laurels. A newspaper war will probably follow, and for months furnish 'choice morsels' for an excitable people. As a general remark, it would not be invidious or unjust to say, that the principle is unknown. They are moved by feeling—the strong impulse of the moment is their guide.

They have no local attachments. Speak of the old State, and call up the forbidden tear will tell that you have touched a train of hallowed associations. But here, all places are alike. Their reckless mode of farming ruins an upland plantation in a few years, and a new one must be found. Changes thus become frequent, and the character of the people migratory.

There is a strong clanish feeling. 'The high-souled Virginian' has traits of his own; and his neighbor from the same State is more a neighbor than any other. He has feeling and views and principles and State pride, which they can share in common. The case is similar with those from other States. The South Carolinian is generous and warm hearted to all, but none meet so cordial a welcome as the son of his own proud State.

Among such a people, a refined literary taste could not be expected. It is not to be found; and yet a part of the population may properly be called a reading community. They read, however, for amusement, seldom for improvement. As might be expected, a vitiated taste is the result. Some standard works are found among them, probably the relics of worthy ancestors, but novels and romances abound, while works of science and those of a decidedly moral and religious character, are rarely met with.

W. LETTER FROM A NESTORIAN. The following letter, which is a matter both of interest and curiosity, is from a younger brother of Mar Yohannan, the Nestorian Bishop, to a clergyman of New York, by whom it was communicated for publication in the Christian Intelligencer. The writer is represented as a youth of great interest and promise, pursuing the study of medicine with such help as he can obtain. The letter is his own composition, and shows what progress he has made in the English language, under the instruction of our missionaries:—

OROMOCHI, March, 22, 1843. My Dear Sir,—I have heard your name by the letters of my brother Mar Yohannan. He wrote me that you had written a letter to me, I desired very much to write, but I have some hesitation, because I have not learned your language well. I presume I shall learn by and by to write and to read your language. If you please, I wish to correspond with you very much. My dear Sir, if you wish to know how is the plain of Oromochi, the plain is very good, but the rulers of it are not so good. The our Khans are very cruel to the Christians; they have no care for the poor people; and they take very many taxes from them more than necessary. But now the king has ordered his servants to take soldiers from the Nestorians. I think a thousand men every year go to Russia, and labor there to gain money to pay their taxes.

My dear Sir, I have many things to say I cannot explain to you now, but afterwards I shall write to you all things that shall happen in this country. I have received letters from my brother Mar Yohannan; he wrote about your country and your people, and schools in America. In the country of Oromochi, there were no schools until the Nestorians came here. Now the missionaries are teaching very well, and they have made tracts in our language: If you wish to know how many schools are here, I think there are forty in the Nestorian villages. And if you ask what I am doing, I am reading your language—I am studying medical books by Dr. Wright; and also the Hebrew language in my school. We are studying Persian under the care of Mr. Merrick. Dr. Wright takes care of me very much, and teaches me your language very well. I shall be glad to receive a letter from you, that I may know what are your employments. I desire very much to see you, but it is far from here. If God please, when my brother returns from America he will tell me all things about you and your country. We think that God has sent you as good people to our country that they may teach us.

Now we are increasing in the knowledge of God. They are very zealous men; they have care for the way of Jesus Christ. We pray God that he will send more good people to our country, and that we may hear their proclamation and believe in the name of Jesus Christ our Lord.

My dear Sir, if you please, will you give my compliments to your family and to all your countrymen, and to be edited by T. G. Chapman. It is Washington, and advocates the peculiar measures of that class of 'Reformers.' We are sorry to see in this first number a recommendation to the citizens of Salem to hold 'street meetings' on the Sabbath, 'in front of some groggery,' for the purpose of 'breaking up the trade in alcohol,' &c. We hope to see no such 'new measure' adopted. It is quite far enough from a due observance of the Lord's Day, to hold Washington meetings on Sunday evenings, within doors.

WESTERN RESERVE COLLEGE.—The Commencement at this College took place on the 9th ult. On the previous day, the Society of Alumni was addressed by Rev. Benjamin St. John Page, and the Literary Societies by Rev. Leonard Bacon, D.D. of New Haven. Dr. Bacon's subject was, the duties of liberally educated men to their country. The Commencement exercises took place under an awning, which is said to have accommodated 2000 persons.

We perceive by the 'Narrative of the State of Religion in Western Reserve College,' presented to the Board of Trustees, and published in the Ohio Observer, that in the month of March a revival of religion, that had been for some time in steady progress in the church, extended itself throughout the College. At that time there were not more than 23 or 25 students on the ground who were not professors of religion. Of these, one half were converted to God, most of whom have since connected themselves with the College Church, or with other churches, and are honoring the gospel by consistent Christian devotion.

BLESSING OF THE BELLS.—The Canada Missionary Record gives some particulars of the singular and characteristic ceremony which has lately been performed in Montreal, of blessing a chime of bells for a French Catholic church. It appears that there was as much formality and ceremony about it as could have been given upon forms; and even so silly a thing as this 'blessing of the bells' is calculated to hold together the uneasy followers of Rome. A framework, it seems, was constructed in the body of the church, and gaily decorated with flowers and firs, forming arches, under which the bells were suspended. The services commenced by a prayer to Mary, and after other exercises, and the delivery of a sermon, a party entered the church, and, led by the priest, followed by the godfathers and godmothers thereunto, then followed the blessing of the water and the salt by the Bishop, and the sprinkling, and the cleansing of the bells still profane; and

shortly after the various anointings on their interior and exterior surfaces; then the psalm, the myrr, mingling their odors to perfume the consecrated metal; and then the proclamation of the names of the saints, the tutaries of these religious objects, and the cloth of gold and purple, &c. &c.

RELIGION IN HOLLAND.—The foreign correspondent of the 'Presbyterian' communicates an item of intelligence respecting the state of religion in Holland, which indicates a return to sound doctrine, and which is particularly interesting in view of the strong opposition which the revival of vital piety has encountered in the Established Church in that country. It seems, that the General Synod of the Reformed Church of Holland, at its last meeting, renewed the obligation, imposed on candidates for the holy ministry, (and which has been neglected), to adhere faithfully and cordially, in all the leading doctrines, to the standards of the Church; which, in Holland, are the decrees of the Synod of Dort. As a testimony of their sincerity, the candidates are required not only to subscribe the confession, but also to undergo a particular examination respecting their faith and opinions, in the presence of the ecclesiastical authorities.

ARMENIANS.—Mr. Schneider, under date of April 22nd, writes, that the prospects of the mission at Bzoua are encouraging. An Armenian, of some rank in life, and of very good natural abilities, had recently become a hopeful convert to the truth. The influence of the mission was spreading gradually. "The work of grace," Mr. S. says, "among the Armenians in Constantinople is making very interesting progress. Evangelical views and sentiments are rapidly spreading. There is no doubt that the Holy Spirit is operating there; and there is more and more evidence that the Lord designs to revive pure and undefiled religion in the Armenian nation."

D'AUBIGNE.—A gentleman at Geneva, writing to a friend in Scotland, thus alludes to this distinguished man:—"On Sunday we heard some beautiful sermons, and understood them well. On leaving the morning service, we had the honor of being introduced to, and shaking hands with Mr. Merle D'Aubigne, a tall, stout, very fine looking man. He is busily engaged with his fourth volume, which he feels an arduous duty; but if God give him strength, he hopes soon to complete it."

PROTESTANTISM IN FRANCE.—By the accounts of the late religious Anniversaries in France, it appears that there was expended last year, by the various French Protestant religious and charitable societies, the aggregate sum of 419,150 francs.

PHILADELPHIA YOUNG MEN'S BIBLE SOCIETY.—We observe by the fifth annual report, recently issued, that this Society has circulated during the last year 2,541 Bibles, and 2,294 New Testaments, making the whole number of volumes distributed 5,335, which is an increase on the preceding year of 523 volumes. The total number of volumes circulated by the Society is 19,767. The receipts of the last year, including a small balance in the treasury, amounted to \$2,818 02, making a total of \$3,082 83, applicable to the operations of the year.

CHURCH.—Our neighbors of this flourishing village have been much annoyed by the bad character of the public house there, called the 'Chelsea House.' The lessee of the house, aided as it appears by the agent of the Ferry Company, have been in the habit of furnishing such amusements as had a tendency to draw crowds of dissolute people to that otherwise peaceful village, much to the annoyance of the inhabitants and to the corruption of the morals of society. Remonstrances against this course of conduct, having been unavailing, a public meeting was held on Wednesday evening last week, at which resolutions were passed, requesting the town authorities to take the matter in hand, and adopt such measures as the preservation of the purity and peace of the place may require.

ESSEX COUNTY REFORMER.—We have received the first number of a new paper, under this name, published at Salem. It is to be continued weekly; and is to be edited by T. G. Chapman. It is Washington, and advocates the peculiar measures of that class of 'Reformers.' We are sorry to see in this first number a recommendation to the citizens of Salem to hold 'street meetings' on the Sabbath, 'in front of some groggery,' for the purpose of 'breaking up the trade in alcohol,' &c. We hope to see no such 'new measure' adopted. It is quite far enough from a due observance of the Lord's Day, to hold Washington meetings on Sunday evenings, within doors.

NEW PUBLICATIONS. Presbyterian and not Prelacy, the scriptural and primitive polity; proved from the testimony of Scripture, the Fathers, the Schoolmen, the Reformers, and the English and Oriental churches. Also, the antiquity of Prelacy; including an account of the ancient Cuddeas, of St. Patrick. By Thomas Smyth, author of Lectures on the Apostolic Succession, &c. pp. 368. Boston: Crocker & Brewster, 1843.

Circumstances quite beyond our control have delayed attention to this seasonable and invaluable volume. Nor can we now pretend that we have read it throughout, chapter by chapter, as we hope to do hereafter; but so much as this may be said with truth, we have read portions of it, large enough to satisfy us that it is just the thing demanded by the times—the thing needed to the enlightenment of the ministry on a topic of high importance, yet greatly neglected—the thing that will aid essentially the investigation pressed on every public defender of the truth—of 'the scriptural and primitive polity' of the churches. The time has come, when the outworks of Christianity are violently assailed, in 'the land of the Pilgrims' as well as in other lands—and when a breach in these outworks will open a broad highway to the citadel, which if it fall not before the prowess of the enemy, will yet sustain a shock that shall make the earth to tremble. They must be defended. God in his Providence is raising up defenders of skill and firmness. The author of this work is one of them. He nobly plays the man for God and Zion. Verily, he brings out of the treasures of God 'things new and old,' rich and abundant, and offers them to the use of all, who, under a sense of their responsibility, inquire, 'Lord! what wilt thou have me to do?' in the way of Preaching upon the simple and sublime institutions of primitive Christianity? Let every minister who aims to array himself in 'the whole armor of God,' possess himself of this volume by

some means or other, and make himself master of its facts and arguments. It will make him a Scribe, well instructed—one that need not be ashamed.

ECCLÉSIASTICAL, REPUBLICANISM; OR, THE REPUBLICAN, LIBERTY, AND CATHOLICITY OF PRELACY, IN CONTRAST WITH PRINCIPLE AND PRACTICE. By Thomas Smyth, author of Lectures on the Apostolic Succession, &c. pp. 333. Boston: Crocker & Brewster, 1843.

The civil and political tendencies of High Churchmen and Popery demand exposure, for the honor of religion, and the security of our republican institutions. Christian politicians need to be enlightened, and in a controversy like ours, where every man sustains political responsibilities, information like that contained in this volume cannot be too widely diffused. Fully convinced as we are, that Romanism and Prelacy are incompatible with the freedom and the equal rights for which our fathers so strenuously contended, we cannot but deem it a matter of vast importance that their arrogant pretensions be clearly exposed, and the true bearings of Presbyterianism, or rather, Congregationalism, be shown, as here they are, in striking contrast.

ANNIVERSARY AT ANDOVER. The exercises at the thirty-fifth Anniversary of the Andover Theological Seminary, took place yesterday. We can only give in this weekly paper the order of exercises, which was as follows:—

FORENOON. Sacred Music. Prayer. Sacred Literature.

1. The English Bible. Frederic Vinton (A. C.), Boston.

2. Sacred History—its Aid in Learning Sacred Doctrine. Ephraim Adams (D. C.), New Ipswich, N. H.

3. The Psalms—Material for Expository Preaching. Alden B. Robbins (A. C.), Salem.

4. The Importance of the Sacrament to the Layman. William B. Hammond (A. C.), Falmouth.

5. The peculiarities of the Book of Inspiration. Elijah Kellogg (B. C.), Portland, Me.

6. Were the Scriptures originally intelligible to all? John H. Stratton (A. C.), Salem.

7. Biblical Psychology. Edward Robie (B. C.), Gorham, Me.

8. The Peculiarities of John's Gospel. Cyrus Clark (A. C.), Granby.

Christian Theology.

9. Doctrine of the Cross, the Cornerstone of Christianity. George S. Van Cleef (C. C.), New York City.

10. Influence of Belief in the Saint's Perseverance. Josiah H. Stearns (D. C.), Epworth, N. H.

11. Government. William Salter (L. N. Y.), New York City.

Sacred Music.

12. Immutability of the Divine Law. Horatio James (Y. C.), Medford.

13. The Trinitarian Church. Erasmus Ripley (C. C.), Coventry Ct.

14. Ecclesiastical. L. Grosvenor (M. C.), Portland, Me.

15. The Harmony of Divine Truth. Joseph Bartlett (D. C.), Salisbury, N. H.

ECCLÉSIASTICAL HISTORY AND SACRED LITERATURE.

16. Knox as a Preacher. Edwin B. Turner (C. C.), Salford, England.

17. Poetry—its Debt to Christianity. Horatio Merrill (D. C.), Brownfield, Me.

18. The Influence of Heathenism on the Church in the Second Century. Thomas A. Gale (A. C.), Worcester.

19. The true Apostolic Church. Benjamin A. Spaulding (B. C.), Andover.

20. Lectures as a Preacher. Ebenezer Alden, Jr. (A. C.), Randolph.

AFTERNOON. Sacred Music.

21. The work of Redemption progressive. Daniel Lane (B. C.), Leeds, Me.

22. The Western rivers roll their waters on. Ebenezer H. Squier (M. C.), Pittsford, Vt.

with the principal countries of Europe; upon the capabilities of our country to maintain a immense population; upon the character of immigration, which is pouring in upon the Mississippi valley from the old world; upon the fact that the United States constitute one country that if one member suffers, all the members must suffer with it; upon the signal benefit which have attended home missionary efforts for the last 70 years, as seen in Vermont, Central and Western New York, New Connecticut and Illinois; and, finally, upon the urgent necessity of immediate efforts. Now is the seed-time now this great country may be saved for Christ and for the world. If fifty discreet, well-educated, devoted ministers could now be planted in each of the territories of Wisconsin and Iowa, those territories would become, with the blessing of God, in the highest sense "the garden of the Lord."

The instructions which were delivered by the Rev. MILTON BADGER, Secretary of the Am. Home Miss. Soc., were in good keeping with Dr. Bacon's address. He described Iowa in particular, as a field for missionary labor, its natural advantages, its peculiarly happy position, the conceivable rapidity with which it is filling up with population, etc. He then dwelt upon some of the most important qualifications of those who would successfully labor in this interesting field. They must be men of courage, of enlarged minds, above all sectarian littleness, of tender compassion for the souls of men, happy to undergo the needed initiatory hardships, and such as will identify themselves with the West, determined to make that the home of their affection to live and die there.

ECCLÉSIASTICAL. INSTALLATION.—On Wednesday, Aug. 30th, the Rev. SAMUEL WOLCOTT was installed Pastor of the First Congregational Church and Society in Longwood. The exercises were as follows:—Invocation and Reading of the Scriptures by the Rev. Mr. Clarke, of Chicopee; Introductory Prayer by the Rev. Mr. Tupper, of East Longwood; Sermon from II Cor. 10: 4, 5, by the Rev. Mr. Wolcott, the

